Millennial Star

Hill Cumorah Monument

No. 8, Vol. 102 Thursday, February 22, 1940

POETRY

POLONIUS TO LAERTES

(Taken from "Hamlet," Act 1, Sc. 3).

. . . There; my blessing with thee!
And these few precepts in thy memory
See thou character. Give thy thoughts no tongue
Nor any unproportion'd thought his act.
Be thou familiar, but by no means vulgar.
Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel;
But do not dull thy palm with entertainment
Of each new hatch'd, unfledged comrade. Beware
Of entrance to a quarrel, but being in,
Bear't that the opposed may beware of thee.
Give every man thy ear, but few thy voice:
Take each man's censure, but reserve thy judgment.
But not express'd in fancy; rich, not gaudy;
For the apparel oft proclaims the man. . . . .
. . . Neither a borrower nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.
This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

William Shakespeare

THE LATTER-DAY SAINTS'

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And Elijah came unto all the people, and said, How long halt ye between two opinions? if the God, follow him: but if Baal then follow him. And the people answered him not a word.—1 Kings 18: 21

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THIS WEEK'S COVER

ATOP Hill Cumorah and overlooking the fertile farm lands of New York State stands a statue of the Angel Moroni, the heavenly messenger who delivered the Golden Plates of the Book of Mormon to the Prophet Joseph Smith at this sacred Hill. The fullness of the Gospel was again brought to the earth through prayer. See page 117.

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WHAT are the four fundamentals of life? See page 114.
What is the basic foundation of the home? See page 117.
John Knox. See page 118.

Four Elements Of Life At Its Best

By Elder Richard R. Lyman
Of the Council of the Twelve

Richard R. Lyman

IF we are to enjoy "Life At Its Best," whatever our task whatever labour comes to our hands, we must look upon it, not as a drudgery to be endured, but as an opportunity to be seized with joy and with a smile. Only when the tasks assigned are done with joy and with pride, as well as to the very best of our ability, are we able to enjoy "Life At Its Best."

"A smile costs nothing, but it gives much. It enriches those who receive without making poorer those who give. It takes but a moment, and yet the memory of a smile sometimes lasts forever. No one so rich or mighty that he can get along without it; no one so poor but that he can be made rich by it. A smile creates happiness in the home; it fosters good will in business; it is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is Nature's antidote for trouble. Yet, a smile cannot be bought, a smile cannot be begged; a smile cannot be borrowed, a smile cannot be stolen. For it is something that is of no value to anyone until it is given away. Some people are too tired to give you a smile. Give them one of yours. No one needs a smile so much as he who has nothing more than a smile to give."

Four Elements.

If we are to live life at its very best, there must be in our lives certain important elements. Four I shall mention: Health, Morality, Knowledge, and most important, Religion.

If we are to enjoy real health, we must be, first, perfect animals, with good teeth, good eyes and ears, good feet, good stomachs. We must have good bodies in all respects. It is not enough simply to be well; we must be filled with health.

In the Mayo Clinic they give what they call the foundation diet, which consists daily of eight items. The first is one egg in some form or other. It may be in a cake, or a pudding; second, one pint of milk. At the Clinic great emphasis is placed on milk, fruit and vegetables. Some think milk is for children only, but they say that if the body is to be built up and maintained properly a pint of milk is necessary even for adults. Third, one helping of meat a day (three ounces, a piece about the size of my two fingers); fourth, four helpings of fruit; fifth, four helpings of vegetables (a helping being two tablespoonfuls); sixth, one helping of potatoes; seventh, three slices of bread; and eighth, one cereal.

The doctors who examined for life insurance companies are agreed that fat folks are poor life insurance risks. In the Mayo Clinic, they say that there are five fat-making foods. If you are too heavy, lighten upon these, and if you are too thin, eat more of them. The five fat-making foods are; Butter, cream, sugar, bread and potatoes.

Good Cheer

I am a great believer in good cheer. It is astonishing what attitude of the mind has to do with helping people. So, I say, let us add good cheer to proper diet, and with a smile take hold of what we are to do with joy, looking upon it as an opportunity.

As a sanitary engineer, I urge proper sanitation. Some people say that if there were in the world as many disease germs as sanitary engineers and members of the medical profession claim there are, we could not exist long. The only reason we don't succumb more readily is because the human system has great power of resistance. Since disease germs are with us always, it is important and necessary to build up our power of resistance to their unceasing onslaught. How can we do this? Three things I would suggest: Dry feet, fresh air, and plenty of sleep.

Those who went into the army were instructed to have dry feet. The largest pores in the body are in the soles of the feet, and for feet to be wet and cold is one of the ways in which to break down the power of resistance to disease germs. The army instructions were, if you must get your feet wet, be sure to get them dry at the earliest possible moment. Karl G. Maeser used to say "Remember, one hour of sleep before midnight is worth two hours of sleep after midnight." Dry feet, fresh air, and plenty of sleep. If you want your children to be keen and alert, if you want them to stand high in their classes, put them to bed early at night and have them sleep in plenty of fresh air.

Morality Important

It is said that we have more divorces per capita which means more unsuccessful marriages, in the United States than in any other country in the world. And why? An English author has said that it is because, in the United States, men are too familiar with women.

Now if there is anything that anybody can say that will add to the happiness and satisfaction of married life, he ought to say it. I am strongly of the opinion that children ought not to be given experiences beyond their age. I believe that sending children too early to moving picture shows, and allowing them to drive automobiles too soon in their lives are detrimental to them. In my opinion it is a mistake to give them experiences that ought not to come until they are older and have better judgment. Anything that tends to improper familiarity between young people reduces tremendously the chances of having a happy and successful married life.

I said a few years ago in Idaho Falls that we were aiming to provide in the M.I.A. a programme that would not have in it an excessive amount of dancing. One of the brethren stood

up and said, "Just what is an excessive amount of dancing?" And I said, "My brother, I do not know." But I have given it some thought since, and I say, speaking now to parents, if you have a young daughter who is more interested in boys than she is in her books, you may find that she is doing an excessive amount of dancing. If you have a boy in school who is not getting passing marks, a careful survey of the situation may reveal that he is doing an excessive amount of dancing. I think that undue familiarity and activities that lead to it are not good for young people, and are not conducive to future happiness.

A Mistake

When a young man and a young woman come to the marriage altar with all of their affection available, they have a great chance for married happiness. So I say that improper, intense courtship before reaching the marriageable age is a very serious mistake.

Who wants, for a husband or wife, a second-hand article? I am not talking now about criminal intimacy; I am just talking about the wasting of the affection that nature has given to young men and to young women, which they should reserve for the future of their lives if they would have rich and lasting companionship in married life.

Place Of Education

Education is one of the elements of a normal life. Intellectual activity and knowledge have always been urged by our Church, and opportunities have been provided in abundance to gain knowledge—opportunities for formal educational work and also for educational activities in our Church auxiliaries. Our motto has been: "The glory of God is intelligence." Reading and study habits should be established early. He who is a reader, he who likes books, and who remembers what he reads, is associating with the greatest thoughts of the greatest people in the world for these are what they put in their books.

John Ruskin has said, "If I have written anything in my lifetime of unusual merit, if I have in my lifetime had a thought of outstanding quality, if in my lifetime I have accomplished anything above the mediocre, it is due simply to the fact that when I was a child, my mother daily read with me a portion of the Bible, and daily made me learn a part of it by heart."

Why don't we read this holy book oftener? Why don't we know it better? Why don't we daily read it to our children? Why do we not daily ask them to learn a part of it by heart?

Nearly two thousand years ago came to the earth Jesus, the Son of God, the Prince of Peace, and while I stand before you now, every nation in the world is preparing for war at a rate and at a cost unknown before in all time. Are we as a people living in accordance with the teachings and examples of the Saviour? Are we making progress?

Health, Morality, Knowledge, Religion! Those four. And the greatest of these is Religion.

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Prayer In The Home

"PRAY always lest ye be led into temptation," and let your prayer partake of the nature of "thank you" as much as that of "please."

Under the prevailing conditions of the world to-day, prayer should stand foremost in guiding the various paths of family affairs, and without that sincere desire, there is no communion with God.

Prayer brought the Restored Gospel to earth again through the instrumentality of the Prophet Joseph Smith. It brought the Priesthood back to earth, and has guided all the leaders of the Church in spreading the Gospel throughout the world. Surely then, prayer is a most vital necessity in the home.

Just as prayer has guided the Leaders of the Church in promulgating the Gospel, so it should guide the affairs of the family. In a family circle, night and morning, the spirit of prayer should permeate the home. Latter-day Saints should remember to pray in secret in the privacy of their room as well as in the company of their family. If, however, unavoidable circumstances prevent all the family kneeling in prayer, then the wife should (if the husband be absent) gather the few members left and have the family prayer in the usual manner. Not forgetting that everyone also prays individually in secret night and morning. Family prayer should not take the place of your own private prayer. Children should be taught and encouraged to pray, they may also be permitted to take their turn in family prayer.

In this manner shall the family prayer sweeten and sanctify the spirit and influence of the home.

MELVIN W. DUNN

The Protestors Of Christendom

By James L. Barker

XIII. JOHN KNOX.—CONCLUSION.

THE early life of Knox is obscure. Neither the place nor date of his birth is definitely known. He was probably born at Giffordsgate, either in 1513 or 1514. It is thought that he was a student at the University of Glasgow or, more probably, at the University of St. Andrew's, which he may have left following the martyrdom of Patrick Hamilton. He became private tutor to the children of Hugh Douglas and to the son of the laird of Ormiston. It is also said that he entered the Roman priesthood and practiced as apostolic notary at Haddington. However, not much is known of his life before 1544.

During the minority of James V. (1513-42), the reformed doctrines had been adopted in Scotland by many of the nobility. Henry VIII tried to induce James, the son of his sister Margaret, to join in opposition to the pope, but James concluded a marriage with Marie de Lorraine, the sister of the Catholic Guises, and formed an alliance with France. War broke out between England and Scotland and, following the victorious outcome for the English, James' seven-day old daughter, Mary Stuart, was betrothed by the regent Arran, with Edward, son of Henry VIII. Cardinal Beaton, however, secured possession of Mary (later Queen of Scots), forced the regent to give up the English alliance and the Protestant faith. It was during the persecution that followed that John Knox appears as an associate of George Wishart, a Lutheran, who had studied in Germany and taken refuge in Scotland.

It was in 1545 that John Knox came in contact with George Wishart. While Wishart preached, Knox stood by ready to defend him, and he was with him on the evening preceding his capture by Bothwell, at midnight. Wishart was burned as a heretic at St. Andrews. Cardinal Beaton, who had watched the sufferings of the martyr from his palace window, was assassinated shortly thereafter, supposedly by friends of Wishart. Knox took refuge with a group including those responsible for Beaton's death in the castle of St. Andrews and was chosen by them to be their preacher and minister. He declared that the awful lives of the Roman clergy, the corrupt doctrine of the Roman church, and the false pretensions of the pope proved that the church of Rome "was not the body of Christ," and he celebrated Holy Communion according to the Genevan pattern.

The castle of St. Andrew's was taken by the French fleet, and Knox was sent to France, where he rowed, chained to his seat, in the galleys of the river Loire.

After Knox had suffered the rigors of the galleys for eighteen months, his release was secured by the government of Edward VI, and he went to Berwick on the Scottish border, where he

preached for two years. Later he officiated at Newcastle with the title of royal chaplain. It is said that he refused the bishopric at Rochester because the English church had retained too much of the Catholic worship.

When Mary succeeded Edward on the English throne, Knox fled to Dieppe (France). At Dieppe, he married Marjory Bowes. In 1554, the English refugees who had fled to Frankfurt (Germany), called him to be their pastor. His excessive Calvinism (Puritanism) and criticism of the "Book of Common Prayer," shocked many of them and, after much strife with the party of Richard Cox, he left Frankfurt for Geneva (1556) to be one of two pastors of the English refugee colony there until 1559.

For political reasons, Marie de Guise adopted a tolerant religious policy when Knox returned to Scotland in 1555-56. He praised her "moderation and clemency" in a letter to her and tried to win her support. However, he was cited by the bishops to Edinburgh to be tried for heresy. He obeyed the summons, but the bishops, receiving no support from the regent, dropped the accusation.

Back in Geneva again, he published a number of tracts bearing on Scotch affairs. One of these, "The First Blast of the Trumpet Against the Monstrous Regiment of Women," was a violent attack on Queen Mary of England without forgetting Marie de Guise, the Scottish regent, and Catherine de Medici, all of whom where bitterly opposed to Protestantism; later it gave offense to Queen Elizabeth.

In 1557, the most powerful members of the Reformed Party drew up a "Covenant" to defend the Protestant faith. In this "Covenant," they designated themselves as the "Congregation of Christ" and the Catholics as the "Congregation of Satan."

The Scottish reformers now invited Knox to return to Scotland. He landed at Leith on the 2nd of May, 1559. All of the Protestant demands were refused at a meeting of the nobility and clergy in Edinburgh. A number of Protestant ministers were summoned to come to Sterling for a trial and outlawed when they did not come. The regent Marie de Guise, had already assembled troops, partly French, and the Protestants were also taking measures to defend themselves. A week after his arrival, Knox preached against the mass in St. John's Church, Perth. While the congregation was breaking up, a priest began the celebration of the mass; a boy protested, was struck by the priest, and threw a stone, breaking an image, and the civil war had begun that was to cease only with the death of Marie de Guise in June, 1560.

Knox was active as adviser in the negotiations with England and as preacher. He declared that the reformers did not desire to change authority, but to reform religion, suppress idolatry, and "to cleanse the temple." After the defeat of the Reformed troops at Sterling by the French troops, Knox declared that their cause must prevail, because it "is the eternal truth of

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 22nd, 1940

EDITORIAL

"Let Not Your Heart Be Troubled"

WHAT hope and consolation comes from these words of the Saviour of the souls of men! In these days of world turmoil, when all things are in commotion, when the very foundation of security seems honeycombed with doubt and danger and fear, "What a refuge we have in Jesus!"

Man should have long ago learned, and if he has not, he is now in the process of learning, that in the realms of mortality, set off by itself, there is no security or guarantee of peace and safety. The greatest efforts of man are vulnerable to the attacks of opposing foes. The wealth of the greatest money magnates may slip from them or melt away in economic disaster leaving them in poverty and distress; the strongest banks may close their doors in bankruptcy, the most powerful nations crumble to dust and their people be absorbed or destroyed by an invading enemy. Man's best made plans may fail dismally or may, for a time, succeed only at length to meet frustration and succumb to some element of opposition. All these things have happened over and over again. In the affairs of men there is no security. As for peace, no nation or people under heaven can of themselves know that they are going to enjoy long continued peace. All that they can do by their best planned efforts cannot guarantee to them a coveted peace. For evidence of it one need but look to the warring nations of to-day and sense the anxiety that now troubles the hearts and minds of people yet enjoying a temporary peace.

But the programme of humanity need not be so cloudy as the above would indicate. Jesus while here gave the plan by which peace might be made perpetual. The whole matter is solved by obedience to just two rules He left with us:

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

If men would but adhere to these two divine injunctions

there would be no war and the untold loss and sorrow and suffering that follow in its wake would give place to peace and happiness and prosperity. The world's fabulous expenditure for implements of war for the suppression of crime could be turned in the avenues of ever onward progress.

But when the great majority of mankind will not subscribe to this axiomatic rule of peace and happiness, then what can others do?

More than a hundred years ago the Lord said:

For I am no respector of persons and will that all men shall know the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.—D. and C. 1:35.

But He adds this consoling and reassuring thought:

And also the Lord shall have power over His saints, and shall reign in their midst, and shall come down in judgment upon the world.

And again we quote from St. John:

These things I have spoken unto you, that in me ye might have peace In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

For those who have a knowledge of the Gospel including the programme of life in its eternal duration, whose lives are dedicated to the objective of human salvation as provided by Salvation's Author—for them even war loses much of its terror. For them even death is swallowed up in victory and has lost much of its sting. Their great goal is beyond the bounds of death, and the temporalities of life are but incidents by the way.

The Master once said to His disciples:

Think not I am come to send peace on the earth; I came not to send peace but the sword.

Many who have dared to adhere to His teachings have done so at the sacrifice of home and loved ones and all that was dear to them in this life, even life itself. In spite of this He tells us that His yoke is easy and His burden light, and all who have tested His word have found it true. God, the Father, through the agency of His Son made the earth and all things in it. He is in control of the wind, the sea, the land and the destinies of nations. He will make the wickedness of disobedient men to serve His purposes and fill with peace and joy the hearts of all who obey and trust Him. He it is who can dispel fear and bring peace and rest to the human soul. He is mightier than all the armies of the world, and He is ever near—within calling distance of all who love and obey Him. To all such He will grant an eternal peace where there shall be no war.—Ezra L. Marler.

"No Excuse For Thee, My Son"

By Donald G. Lyman

CONDENSED FROM THE RELIEF SOCIETY MAGAZINE.

. . . . "Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this ye can in no wise inherit the kingdom of God."

SUCH was Alma's counsel to his wayward son Corianton. As there are many phases of Faith there are also many things to be said of Repentance. Some people have been lead to believe that they may transgress almost any law, then repent and find themselves on the same spot on the path of eternal progression as though they had not transgressed; some may even feel that they will be ahead, having indulged in some of the so-called broadening experiences of life, which in the stricter sense come under the head of transgressions.

There are some young men and women with good church backgrounds, some who have even had the opportunity to fill missions, who take the attitude that this life is one of experience and that to know good and evil they must experience everything possible and then choose the good and build an upright character on the foundation of actual experiences. This attitude is wrong; it is one of defense and excuse. The person, though knowing better, is seeking to rationalise and to justify his conduct and his inability to live up to the laws of the Gospel.

The road of Sin is downward in every sense; there is nothing uplifting in any of its ramifications. The path of Righteousness is continually upward and elevating. If the downward road is taken for ever so short an interval, one finds himself at a lower level, and steps must be retraced before one can arrive at the point where he departed from the path of Righteousness.

In the 82nd section of the Doctrine and Covenants the Lord reveals that, "Unto that soul that sinneth shall the former sins return." This presents another light on the idea of conducting ourselves contrary to the revealed word of the Lord in an attempt to get experience. In the same section He says, "For unto whom much is given, much is required; and he who sins against the greater light shall receive the greater condemnation."

Another element that should not be overlooked is that the effect of sin and wrongdoing is never (in this life at any rate) left completely behind, even though the Lord has promised us that under certain conditions He will remember our sins no more.

Alma could never forget that "he had gone around with the sons of Mosiah seeking to destroy the church of God."

The Lord had sent an angel to cause a right-about turn in Alma's life, and his services from that time on were acceptable in the sight of the Lord, but Alma carried always the regret that he had sought to destroy the church of God.

Paul, great missionary that he was, could never forget his

part in the persecution of the saints. So let us not deceive ourselves. We can never leave the effects of our wrongdoing entirely behind.

Oliver Cowdery wrote nearly every word of the Book of Mormon as it fell from the lips of the Prophet Joseph Smith. He received the Aaronic Priesthood with Joseph at the hands of John the Baptist; he was the first to be baptised in this dispensation; he received with Joseph under the hands of Peter, James and John the Melchizedek Priesthood; he was one of the three witnesses to whom an angel presented the plates of the Book of Mormon, and he heard the voice of God concerning them. He was called of God to be the first preacher and first Elder in the Church.

However, with all this background and rich experience, Oliver Cowdery was excommunicated from the Church because several serious charges against him were sustained.

Some ten years afterward at a special conference held at Kanesville, Iowa, October 21, 1848, presided over by Orson Hyde, Oliver Cowdery said, "Friends and brethren, my name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called, but to fulfill the purposes of God." Shortly afterward before the High Council he said, "Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station. I only wish to be identified with you."

Oliver said that the gifts and callings of God are without repentance.

What is to become of our particular gifts and callings if we cast them aside or cover them up while we follow along a worldly path? Repentance at the end of the road will not restore our gifts and callings, as they are without repentance. We shall have to retrace our steps to attain our former station, and we shall ever be conscious of a great loss of time and corresponding advancement that might have been ours.

★

GLANCES AT CHURCH HISTORY

February 20th, 1848:—The first company of Saints from the British Isles bound for the Rocky Mountains, departed from Liverpool aboard the "Carnatic." The group was conducted by Franklin D. Richards.

February 21st, 1816:—Birth at Windsor, New York, of Jedediah M. Grant of the First Presidency (1854-56).

February 22nd, 1811:—Apostle Ezra T. Benson was born at Mendon, Massachusetts.

THE PROTESTORS OF CHRISTENDOM

Continued from page 119

the eternal God."

Taking their inspiration from Knox's preaching, his hearers destroyed crosses, images, stained glass windows, and monasteries. Knox is quoted as saying, "Destroy the nests and the crows will not return."

He declared against kneeling at the mass and took the position of Zwingli, Calvin, and the Puritans that "all worship invented by the brain of man, without God's express command, is idolatry." "Partly through Knox's influence, in Edward's "Second Prayer Book," while kneeling (at Communion) was retained the existing rubric was inserted . . . declaring that by kneeling no adoration is intended either of the sacramental elements or of Christ's 'natural flesh and blood.'"

Unlike Calvin, Knox was not a scholar but a man of action. His one strictly theological work, "Treatise on Predestination," was published in Geneva.

In 1560, Knox became minister of St. Giles church, Edinburgh. Queen Mary arrived in Scotland, August 21, 1561. She was a widow, educated, young, and beautiful, and she won many friends. As long as she followed the advice of her half-brother, James Stuart, whom she created Earl of Moray, she behaved with prudence towards the Protestant party. The government permitted Mary to have mass performed secretly in her own chapel. This Knox opposed: "One Messe was more fearful than fifteen thousand armed enemies."

Mary summoned Knox to her presence. In all, he had six interviews with the Queen. In the first interview they discussed the right of subjects to oppose their rulers, a right that had been asserted by Calvin whenever the decisions of the princes were in conflict with God's commands. To this ground for resistance, Knox added the principle of constitutional monarchy: "If Princes exceed thair boundis, and do against that whairfoir they should be obeyed, . . . thei may be resisted." Knox maintained his right to criticise his Queen and in subsequent interviews frequently exercised it in a harsh, if courageous manner. In his last interview, to which he had been summoned because he had convoked "the lieges" without her authority, he said, "I am in the place where I am demanded by conscience to speak the truth: and therefore I speak. The truth I speak, impugn it who will."

In Knox's conflict with the Queen, her mistakes were in part responsible for the triumph of his cause. It was feared that Mary would marry some Catholic prince and her marriage with Philip II of Spain was proposed. Her marriage with her Catholic cousin, Henry Stuart, Lord Darnley, was feared even more than the Spanish marriage. Darnley's claim to the throne was next to Mary's own. Knox was not favourable to the marriage which took place in 1565. A few months later he alluded in a sermon in St. Giles church to the punishment of

Ahab because he did not correct the idolatry of Jezebel. Mary and Darnley thought it prudent to withdraw for a time from Edinburgh, and for a short time Knox was forbidden to preach.

At first very conservative or even pledged to maintain the Protestant religion, Mary plotted later for the restoration of Catholicism. The Italian musician and papal agent, Rizzio, became her favourite and foreign secretary. In the execution of a plot conceived by Darnley and a number of Protestant nobles, he was dragged from her presence and murdered in the palace of Holyrood, near Edinburgh. After the death of Rizzio, Knox fled for a time from Edinburgh.

After Knox's death, his secretary put his manuscript, " History of the Reformation of the Religion within the Realme of Scotland," in order for the printer. Knox was eloquent and courageous, and did more than any other one man to shape Scottish religion and character. He was not a great scholar or innovator. In most things he was content to be the imitator of John Calvin. He introduced Calvin's system more successfully, however, than Calvin himself. He was harsh and intolerant. However much we may regret this, it is quite understandable: the burning of Mill, Wishart, and others, and his eighteen months as a slave in the galleys probably shut the idea of tolerance out of his mind. With the " Congregation of Satan," trying to force the " Congregation of Christ" to conform or to exterminate it, he perhaps thought of tolerance as weakness. His philosophy of life left art and enjoyment out of account, but then, in voluntary misery and suffering the Roman church had perceived the essence of saintliness.

Knox, Luther, Zwingli, and Calvin relied for their doctrines on the teachings of the Holy Ghost as found in the divine scriptures and on scholarship for their interpretation. In the scriptures they chose Paul and yet, not Paul, but Paul as interpreted by St. Augustine.

Had the true Gospel been revealed anew, it would probably not have found acceptance. And it is just as doubtful that Protestantism, as it was, could have survived in Scotland, had it not been for the mixture of patriotic, political, and religious motives.

At the time of Bothwell's assassination, Knox was in England. He returned to Edinburgh and preached the sermon at James VI's coronation. Moray became regent and during his regency, Knox was all-powerful. During the two succeeding regencies, his political, but not his religious, influence was greatly diminished. His work was about over.

In 1570, Knox suffered a slight stroke of apoplexy, but still continued to preach. Enmities induced him to leave Edinburgh in 1571. He returned in 1572 and died November 24th of the same year. He lies buried in the churchyard of St. Giles church.

THE END

"Let Him Ask Of God"

A SHORT STORY

By James P. Hill

"IT'S no good. I can't read the stuff!" With this ejaculation Joe Taylor closed the volume he held with a loud snap and flung it on to the table. It was the Book of Mormon. He sunk his chin upon his chest, drove his hands deep into his pockets, sprawled his legs out before him, and stared morosely into the fire. He ruminated. "It's awful," he muttered, "I can't develop any interest in it." He picked up the volume again, opened it at random and scanned the page. "And it came to pass. . . . And it came to pass. . . . And it came to pass. . . ."

"Now how can a fellow assimilate that—repetition all the time. It's not palatable reading." Once more the book fell upon the table.

Joe was a member of a Latter-day Saint family. Mr. Taylor possessed a strong testimony of the Gospel and enforced obedience to the teachings of the Church very strictly. Thus to-day being Sunday the household must rest and study, and Joe had been set to read certain chapters of the Book of Mormon by his father with the result recorded.

He was seventeen years old and the age of adolescence was upon him. Brains and ability he possessed above the average of the normal youth, but he lacked the power of concentration. Nothing that he ever started did he complete. He sometimes boasted his ambitions in an abstract manner; one of them was to become a writer, a powerful writer, he had said once, a writer of lines couched so that they would amaze the reader and affect the characters of all who perused them. This was on one of those rare occasions when he burst forth in a brilliant flash of oratory which demonstrated his remarkable power of composition and possession of vocabulary; but he could not concentrate. He could day-dream, which he did frequently. Reading of any literaure other than the modern fiction destroyed his peace of mind entirely.

"Joe, tea is ready," his mother called, "Come along."

Tea over, the family started for Church. It was a cold night and the chapel was badly heated. "No getting out of it though," thought Joe, "not with my father."

"My Brothers and Sisters. . . . Amen."

It was very irksome for Joe to sit through this. The second speaker arose, he made introductory remarks, suggested his theme and elaborated upon it. "Prayer is the Soul's Sincere Desire," he quoted, "Uttered or unexpressed, The motion of a hidden fire, That trembles in the breast."

"Do you have that in mind when you pray?" he asked, "Why do you pray?"

"Because you have been trained to do so in your childhood days, or because you feel the need of a greater mind than your own to help you?"

" Do you speak to God as a person? Do you know how to pray? And if you do not, do you ask God to teach you to pray?"

Joe Taylor's mind became suddenly alert. " Listen!" commanded a small voice.

" Another point," continued the speaker, " when you are advised to read the Book of Mormon with prayer, a suggestion that is often made, and often followed, I believe, how do you go about it?" The speaker continued this thought for a few moments and one member of the congregation paid rapt attention to him.

Those few words pierced his lethargic mind like a ray of light and his thoughts were such as he had not known before.

The meeting was closed with a hymn, " I Wandered Through The Stilly Night," and the family returned home.

In the quiet hour before the family retired, Joe's sister sang and played to them. Her rendering of " Bless This House " was not academic, but her sweet unaffected tone impressed Joe, and he listened with real interest to the songs fine content.

Then the family knelt in prayer. In carefully worded phrases Mr. Taylor prayed for peace and safety, health and strength, and blessings on the home and its inmates. As Joe listened he realised that he could not feel any beneficial inspiration. The tones of his father were sincere enough but he longed to tell his father not to be so correct and—conventional—yes, that was it—conventional.

As he prepared for bed, Joe's mind became inundated with a multitude of thoughts. " Why do you pray?" That speaker's words returned to him repeatedly. Why did he read the Book of Mormon? Because his father had instructed him to . . . . " the Soul's Sincere Desire." Joe knelt by his bed and from his bursting heart there flowed the first real prayer of his life. "O, my Father, teach me to pray. . . . Give me the desire to study Thy works and learn more of Thee and Thy dealings with man since the beginning of this world. . . . Open my mind, increase my intellect, for Thy glory is Thy intelligence. . . . And O, God, I thank Thee for this night."

As he arose he felt a new strength come over him. He felt that he had a mission in life. His eye fell upon a picture over his bed, a familiar painting of the Saviour with the crown of thorns upon His Head and a lantern in His Hand, knocking at a door. " Seek, and ye shall find. Knock, and it shall be opened unto you." He went to his book-rack and withdrew his Bible. Opening it he came upon the 15th chapter of Matthew, " This people draweth near to me with their mouth, and honoureth me with their lips; but their heart is far from me."

The Lord had given Joseph Taylor a new responsibility in life. He must teach his family that it mattered not so much what was done or how correctly it was done as long as it was done with an eye single to the Glory of God, and as long as there was in the heart an honest desire to do His will.

New Appointments Of The British Mission Relief Society Board

We are pleased to announce the re-organisation of the Relief Society Presidency of the British Mission, as follows:

Sister Marie Anastasiou as President, with Sisters Helen E. Poole and Maud B. Hawkes as first and second councillors respectively. Sister W. B. Mann has been appointed the Mission Secretary for the Relief Society.

ANDRE K. ANASTASIOU.

★

From the Mission Field

DOINGS IN THE DISTRICTS.

Manchester

The Annual Gold and Green Ball for the district was held at the Oldham Branch Chapel, Saturday, January 27th.

The hall was tastefully decorated in the M.I.A. colours.

During the evening Sister Eileen Nelson, of Oldham, was elected as the District Queen for 1940-41, and was crowned by the retiring queen, Sister Ivy Kay. Various novelty dances were introduced in the programme, and activities were conducted by Sister Emma Wynne, Y.W.M.I.A. Supervisor. Refreshments were served during a short interval.

President John Massey, of the Oldham Branch, was Master of Ceremonies.

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London

On Monday, February 5th, another lantern lecture was given at an A.R.P. depot in London, by Brother Reginald Brown and Elder Melvin Dunn. The subject of the lecture was "Scenic America." There were approximately seventy present.

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DEATHS.

CLARK.—Sister Elizabeth Douglas Clark, aged 67 years, died at the home of her daughter, in Glasgow, on January 24th. The funeral service was held at her daughter's home and was conducted by President A. B. M'Gowan, and the grave dedicated by local Elder Robert M'Queen.

WRIGHT. — Brother Joseph Henry Wright, a respected member of the Hucknall and Mansfield Branches passed away on Friday, January 26th, aged 24 years. He leaves a wife, Sister Dorothy Wright. The burial took place at the Mansfield Cemetery, on Thursday, February 1st. Brother George W. Winfield (representing the District Presidency) officiated, and was assisted by Brothers Alfred H. Hewerdine and Thomas E. Dave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

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Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
‡L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall.
8. Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House.
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
Reynolds Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5. King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station

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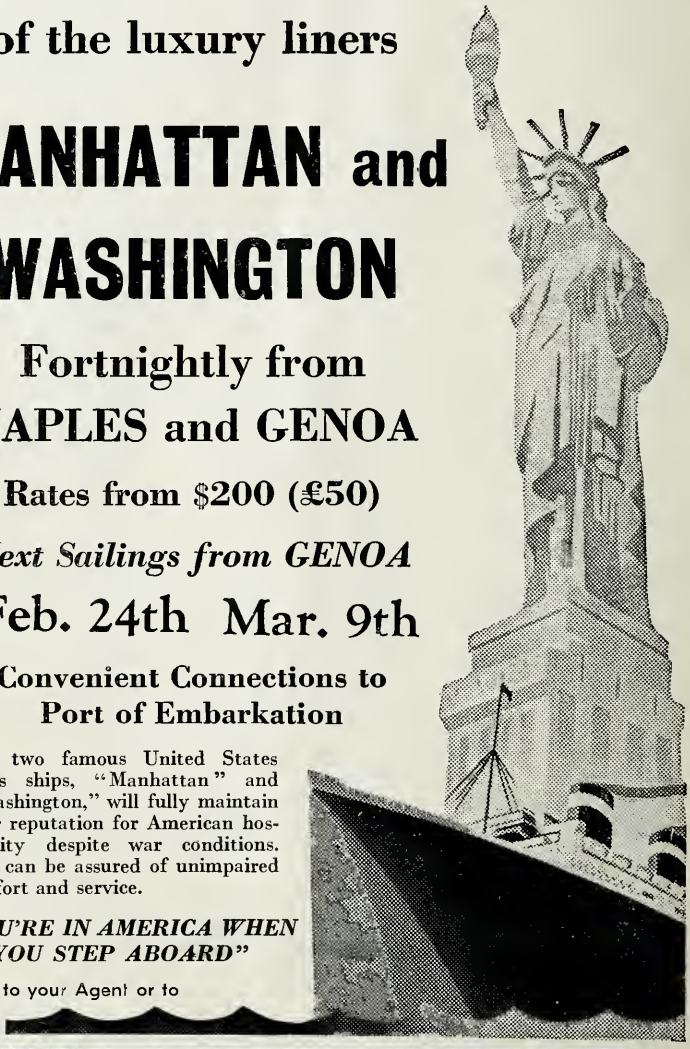

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